



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Ya'ayouba (O, you ^s) the Mudda'ththero ¹ (he who cloaked his self).	بَيَّأَيُّهَا الْمُدَّثِّرُ ١
2. Let-up ² [you ^s], then let-warn [you ^s].	قُمْ فَأَنْذِرْ ٢
3. And your ^t Lord kabber ³ (let say [you ^s]: Allabo Akbar).	وَرَبِّكَ فَكَبِّرْ ٣
4. And your ^t garments so let-purge ⁴ [you ^s].	وَتِيَابَكَ فَطَهِّرْ ٤
5. And the rojza ⁵ (idols / idols' worship) so let-forsake [you ^s].	وَالرُّجْزَ فَاهْجِرْ ٥
6. And let-not [you ^s] tamnon ⁶ (grace a boon ^w) (to) tasta-kthero ⁷ ([you ^s] seek-more).	وَلَا تَمْنُنْ تَسْتَكْثِرُ ٦
7. And for your ^t Lord issber ⁸ (let-hold on patiently [you ^s]).	وَلِرَبِّكَ فَاصْبِرْ ٧
8. Then if (had been) blown in the trumpet.	فَإِذَا نُفِثَ فِي النُّافُورِ ٨
9. Then tha'leka (afar-that-it /) ^x (is) then-day a day arduous.	فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩
10. Over the unbelievers (it ^x is) other than easy.	عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ١٠
11. Tharrney ⁹ (let-alone [you ^s Me]) and whom ^p I created lonelily ¹⁰ .	ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ١١
12. And I made for him a possession extended.	وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ١٢
13. And sons witnesses / testifiers.	وَبَنِينَ شُهَدَاءَ ١٣
14. And I facilitated for him tamedan ¹¹ (extended facilitation).	وَمَهَّدْتُ لَهُ تَمْهِيدًا ١٤
15. Afterwards [he] covets that [I] augment [him].	ثُمَّ يَظْمَعُ أَنْ أَزِيدَ ١٥
16. Not-at-all ¹² ; verily he [was] for Our Ayat ^w a stubborn-/perverse ¹³ .	كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عَنِيدًا ١٦
17. [I] shall overburden him ascendingly.	سَأَرْهُقُهُ صُعُودًا ١٧

¹ The word "Muddathir" is *singular, masculine subjective noun*, meaning he who cloaked, *figuratively* by the *prophethood* and its multiple burdens.

² There is a *distinction* between "قام" = "upped" = "got up or rose" (in the *intransitive* sense, and "stood" = "وقف."

³ The word "kabber" means let say [you^s] Allabo Akbar = Allah antedates / precedes or Bigger vis-à-vis Time, than all and everything). Thus, when a Muslim hears the call for the Prayer "Allabo Akbar" he should leave everything and anything, save life or possession threatening situation, and proceed to perform the Prayer.

⁴ Your "garments" in addition to their real and literal meaning, there is *figurative* speech meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion. See القرطبي.

⁵ The word "رجز" has several meaning: successive filthy and perturbing torments. Also it includes Satan's whisper, sin, offense, and idol or worship of idols, or any work that leads to idols' worship. See اللسان.

⁶ The word "من" in "تمنن" means "نعمة تمنعها" That a "boon you graces it."

⁷ There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't you give something and then you expect more than it in return.

⁸ With respect to all the duties and demands of you mission or work towards your Lord.

⁹ The word "tharr," = "let alone" has no English equivalent *per se*, so we transliterate and parenthetically explain.

¹⁰ The word "وحيد" here is in the adverbial sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical. So it's "lonelily."

¹¹ The word "تمهيد" is an *infinitive noun*. So, the word "extended" used to qualify such a noun to sate the purpose.

¹² The word "كلا" is an article of negation particularized for deterrence and prevention.

¹³ The word "عنيدي" = "perverse" which is "ثعت" = *epithet*, in grammatical term "adjective" for "jabbaren." In this case it is *تمييز* = specific for distinction construct, hence perverse. See إعراب القرآن، لمحمود صافي.

18. Verily [he] thought and [he] appraised.	إِنَّهُ فَكَرَ وَقَدَّرَ ﴿١٨﴾
19. So (had been) killed [he], how [he] appraised ¹⁴ .	فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾
20. Afterwards (had been) killed [he] how [he] appraised.	ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾
21. Afterwards [he] looked ¹⁵ .	ثُمَّ نَظَرَ ﴿٢١﴾
22. Afterwards [he] frowned and [he] precipitated ¹⁶ .	ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
23. Afterwards [he] reversed (walked away, showing his rear) and <i>istakbara</i> ¹⁷ ([he] affirmed his prideful haughtiness).	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾
24. Then [he] said: <i>en (not) this except a magic (being) legacyed (as relics)</i> ¹⁸ .	فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾
25. <i>En (not) this except the human's say</i> ^x .	إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
26. Shall <i>issley</i> ¹⁹ ([I] broil/ burn) him (on/ by) <i>sagar</i> ^w (intensely-flaming-Fire that tosses its associate/ companions) ^w .	سَأَصْلِيهِ سَقَرٌ ﴿٢٦﴾
27. And what <i>adraka</i> (profoundly caused you ^s to know) what (is) <i>Sagar</i> ^w (intensely-flaming-Fire that tosses its associates-/ companions) ^w .	وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾
28. Not leaves-unchanged [she] and not deserts (forsakes any of them alone) [she].	لَا تَبْقَى وَلَا تَذَرُ ﴿٢٨﴾
29. <i>Lawmahaton</i> ^{w20} (iteratively emaciating/ blackening/ tossing) – <i>she</i> ^v for the humans.	لَوَاحَةٌ لِلْبَشَرِ ﴿٢٩﴾
30. On it ^w (are) a nineteen.	عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾
31. And not We made the Fire's ^w companions except angels; and not We made <i>eddata</i> ^w (that which is numerated or counted) ^w them except an essay ^w for whom ^r they ^z unbelieved; to <i>yastayqena</i> (affirmably-ascertain) who ^r <i>oto</i> (had been) accorded they ^z the book ^x and [to] ²¹ <i>yazdada</i> (further ²² augment) who ^r they ^z believe belief; and not suspect who ^r (had been) given they ^z the book ^x and the believers; and to say they ^z who ^r in their hearts (is) an illness ²³ and the unbelievers: what wanted Allah by this a parable/example; like <i>tha'leka</i> (asafar-that-it/) ^x misleads Allah whom ^r [He] wills and divinely-guides [He] whom ^r [He] wills; and not	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن

¹⁴ The word “فُتِلَ” constructed in the passive, means: *be cursed he*.

¹⁵ The word “نَظَرَ” means *deliberately considered*.

¹⁶ The word “بَسَرَ” means acted prematurely, or precipitately. See **الراغب**.

¹⁷ See the *Lexicon* attached to this Translation for the effect of the letter **س** when added to a word..

¹⁸ The word “يُؤْثَرُ” means *to be taken as*, in this case, for lack of better reason, claims that the Qur’anic *Ayat* are to be taken as none but *relics* of the old being quoted.

¹⁹ The word “اصلي” transliterated “issley” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁰ The word “لَوَاحَةٌ” means she who *changed*. The Arabs say: *لاحه الحر أو لاهه البرد أم لاهه الحزن*, meaning changed him the heat, or the cold or the sadness. In this case, and Allah knows best, the “intense flaming fire” changed them to such an extent they are no more identifiable.

²¹ The word “يزداد” is “فعل مضارع منصوب لانه معطوف على يستيقن” hence the implied [to] in the square brackets.

²² The word “تزداد” implies greater *intensity*, and **اللتاج** says it is “ابلع.” So *further* is prefixed for this purpose.

²³ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

knows your ^t Lord's soldiers except Him; and not it ^w except a reminiscence ^w /remembrance ^{w24} , for the humans.	يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٢٢﴾
32. Not-at-all ²⁵ ; by ²⁶ the moon.	كَلَّا وَالْقَمَرِ ﴿٢٣﴾
33. By ²⁷ the night ^x <i>edh</i> (<i>whereas</i>) [<i>it^x</i>] reverses.	وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٢٤﴾
34. By ²⁸ the morning ^x <i>edha</i> (<i>whence/when</i>) it ^x brightens.	وَالصُّبْحِ إِذَا أَصْفَرِ ﴿٢٥﴾
35. Verily it ^w (<i>is</i>) an <i>ehda^{w29}</i> (<i>a lone/any-one</i>) ^w (<i>of</i>) the <i>koba're³⁰</i> (<i>biggest</i>)-she ^y .	إِنَّمَا لِاحِدَى الْكَبْرِ ﴿٢٦﴾
36. Natheeran (<i>iterative warner</i>) for the humans.	نَذِيرًا لِلْبَشَرِ ﴿٢٧﴾
37. For whomever [<i>he</i>] willed of you ^b to advance or (<i>to</i>) delay [<i>he</i>].	لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٢٨﴾
38. Every a self ^w by what it ^w earned (<i>is</i>) a pawn-she ^{y31} .	كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٢٩﴾
39. Except the <i>yamenee</i> (<i>right-side's</i>) companions ^x .	إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٠﴾
40. In paradises ^w /gardens ^w mutually querying they ^z .	فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٣١﴾
41. <i>A'n</i> (<i>regarding</i>) the criminals.	عَنِ الْمُجْرِمِينَ ﴿٣٢﴾
42. What threaded/pervaded you ^b in <i>Sagar^w</i> (<i>intensely flaming-Fire that tosses its associates/companions/residents</i>).	مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٣٣﴾
43. Said they ^z : [<i>we</i>] were not of the prayers ³² .	قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٣٤﴾
44. And [<i>we</i>] were-not <i>nutt'emo</i> (<i>giving to: ingest/feed</i>) the poor.	وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٣٥﴾
45. And we were wading with the waders.	وَكُنَّا نَخُوضُ مَعَ الْخَاطِئِينَ ﴿٣٦﴾
46. And we were denying by the <i>Deen's</i> (<i>Requital's</i>) Day ³³ .	وَكُنَّا نَكْذِبُ بَيَوْمِ الدِّينِ ﴿٣٧﴾
47. Until <i>atana^x</i> (<i>happened on/ came to us</i>) the certitude ^{x34} .	حَتَّىٰ أَتَيْنَا الْيَقِينَ ﴿٣٨﴾
48. So benefits them not the intercessors' intercession ^w .	فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشَّفِيعِينَ ﴿٣٩﴾
49. So what (<i>is</i>) for them <i>a'n</i> (<i>regarding</i>) the reminiscence ^{w35} (<i>Qur'an/message</i>) they ^z (<i>are</i>) shunners.	فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٠﴾
50. As if they (<i>were wild</i>) asses <i>mustanfaraton</i> (<i>fleeing-affrights^w</i>).	كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفَرَةٌ ﴿٤١﴾
51. Fled-she ^y from [<i>a lion</i>]/catchers ³⁶ .	فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٤٢﴾

²⁴ The word “ذِكْرِي” could mean *muchness* of “reminiscence/remembrance”. See الراغب. Based on this great *Ayah*, “And if the Satan(*causes*) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

²⁵ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

²⁶ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “القمر,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

²⁷ Ibid, only here this is with respect to the “night.”

²⁸ Ibid, only here this is with respect to the “morning.”

²⁹ See the *Lexicon* attached to this *Translation* regarding “أحد”.

³⁰ The word “الكبر” is the *feminine* of “الأكبر” = “the biggest,” See الهادي.

³¹ The word “pawn” is *feminized* because it is in reference to “النفس,” which a *feminine gender* in Arabic.

³² The word “prayer,” as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).

³³ That is The Judgment's Day where every one is recompensed accordingly.

³⁴ The word “اليقين” means death.

³⁵ The word “التذكيرة” means *that which reminds* or *by which one is reminded*. See البصائر.

³⁶ The word “قسورة” could mean, besides “lion,” “the thrower” or “the catcher.” See الراغب.

52. Rather wants every <i>emre'en</i> ³⁷ (<i>mature/perfect manliness possessor</i>) of them <i>yona'ta</i> (<i>to be accorded [he]</i>) writs <i>munashsharatan</i> (<i>that had been iteratively spreads-she</i> ^y).	بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مِّنْشَرَّةٍ ﴿٥٢﴾
53. Not-at-all ³⁸ ; rather they ^z fear/know ³⁹ not the Hereafter ^w .	كَلَّا بَلْ لَا تَخَافُونَ الْآخِرَةَ ﴿٥٣﴾
54. Not at all; verily it ^{x40} (<i>is</i>) a reminiscence ^{w41} (<i>Qur'an</i> ^x).	كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾
55. So whoever [<i>he</i>] willed, [<i>he</i>] remembered it ^{x42} .	فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾
56. And not remember they ^z except if/that Allah wills; He (<i>is</i>) <i>ablo</i> ⁴³ (<i>worthy/possessor/master</i>) (<i>of</i>) the <i>taqwa</i> (<i>reverential guarding against the displeasure of Allah</i>) and <i>ablo</i> the forgiveness ^w .	وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْغَفْرِ ﴿٥٦﴾

³⁷ See the *Lexicon* attached to this *Translation* for the differences between: the man = الرجل, the human = إنسان, and the person = شخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*. Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way.

³⁸ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

³⁹ Linguistically the word "خَافَ" carries dual meanings: (1) *fear* and (2) *know*. Both meanings could apply.

⁴⁰ The pronoun "هـ" in "إِنَّهُ" refers to the "right" that is the Qur'an is message from Allah.

⁴¹ See footnote 6238 above regarding: "التذكُّرُ."

⁴² The pronoun "هـ" in "ذَكَرْهُ" refers to the Qur'an as the message from Allah. Thus, [it] is *suffixed*.

⁴³ The word "أَهْلُ" = *ablo*, means "worthy of" or "possessor of" or "master of." +